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ANIMISTIC HEATHENISM AS SEEN AMONG THE SHULLAS.

BY REV. D. S. OYLER, DOLEIB HILL, SUDAN.

Note: **This paper belongs to the study of the Sudan and should have appeared in September issue. It represents a great deal of time in preparation. We are entering farther into the Sudan and will need this information to be in sympathy with what our missionaries must overcome. It is an excellent article to hold for future reference.—Eds.**

THE term animism is generally used to denote the most primitive and superstitious form of religion. The Animist may ascribe conscious life to natural objects. In a second form he looks on the soul as distinct from the body. Souls are found in animals as well as men. In the third form he believes in the activity of souls that have departed from the body.

The Shullas do not have a written language. Therefore, the religion must be perpetuated by oral teaching. In transmission the religion may change, due either to a faulty memory or to the desire of the narrator; hence it need occasion no surprise to find that differences of opinion exist. The investigator must content himself with a majority opinion. The lack of a definite standard is often very perplexing. The younger people conform to the customs, but they cannot give a reason for the faith that is in them. The older men know their customs.

At the first the new missionary is inclined to give the preeminence to their prophet, Nikawng. Nominally he is the head of the Shulla people. He was their leader and law-giver. But later his power seems to have been far less than the power of the fetish.

Nikawng, the man, was the son of Okwa; Okwa was the son of Meel; Meel was the son of Cole; Cole was the son of Omara. The mother of Omara was a fabulous river cow. Okwa had numerous wives. Nikia, sister to the crocodile, was the mother of Nikawng. She had no other son, but she had a daughter named Adwai.

When Okwa died, Nikawng aspired to be ruler of the land, but he was defeated by his half-brother, Duwet. But Duwet was not content with receiving the rulership. He began to injure Nikawng in every way he could. He caused rain to fall at a time that ruined all Nikawng's ripening grain, while Duwet's fields were not injured. Nikawng had an abundant supply of milk, but Duwet's cattle refused to give him milk. Duwet came by night and punched out the eyes of all of Nikawng's cattle. Nikawng's spirit was broken, and he decided to leave the land of Duwet.

In his journey he was accompanied by his uncle, Ju; the faithful Ubege; his sister, Adwai; his two sons, Bur and Shall; and his wives and other servants. He came to the land of Tura and abode there. He took the daughter of Tura as his wife. She was the mother of Dek. When Dek grew to manhood, being of a mischievious nature, he raised trouble by stealing from his cousins and even killing some of them. Tura, wearied of his pranks, said to Nikawng, "Your son is evil; you must leave my land." Poor Nikawng was distressed, for the sudd blocked the river. He did not know how to proceed. Then Ubege said, "I have eaten; my children remain; kill me at the edge of the sudd; when my blood reaches the water the current will carry away the sudd; follow the sudd as it is carried by the current." They followed his instructions, and it came to pass.

Nikawng and his followers came to the Shulla country, where Nikawng became king. (Bur started out in peace to find a country of his own.) Nikawng's people were not sufficient to fill the country, so he captured people and caused them to colonize; he found men on the river bank; he found men in the river who had the appearance of fishes; he opened trees and gourds and found men within; one couple fell from the skies. Each couple became the head of a sub-tribe. These are the slave tribes. His followers became the heads of sub-tribes. They are of a higher rank. Over seventy sub-tribes are known. Nikawng was warlike. The people, wearied of wars, complained. Becoming tired of their continual faultfinding, he left them. They say he did not die. "He returned to his country," "He was lost," "He went up," "He went like the wind," "He went in the wind," "He went, and lives," "He became wind," are some of the expressions used to tell how he went.

So much for Nikawng, the man. To these people he was more than man. Now his spirit broods over the Shulla country. At long intervals he enters one of the sacred houses built to his memory, he rings the bell that is always kept there, and the people know that Nikawng walks in the Shulla country. Should he die, the Shullas would die. When crops are abundant, Nikawng walks in Shulla land, but when hunger comes, he is absent. Some say that Nikawng was the son of God, but one man called attention to the fact that only those who had come in contact with the missionaries, said this.

Closely allied with the belief in Nikawng, is their belief in good spirits. Nikawng and three of his successors did not die. Their spirits have the power to enter men. When the spirit enters a person his teeth chatter; he runs about swaying and staggering; he sings the song of Nikawng; he talks a great deal; he knows not what he says; a message from the king is in him. If the same spirit returns a second time, a change is made in his life. Another person who is possessed of the spirit is called, who kills a sheep, boils the fat and the man or woman must put his hand into the boiling fat without being burned. Any sickness that may have accompanied the possession is thus dispelled, but he becomes the servant of the king. When under control of the spirit he speaks as the king himself. Persons so possessed have prophetic powers and are very efficient in curing diseases of children. Women predominate in this class very largely. The natives consider them good in their teachings, but many things would be wrong from our viewpoint, for in their lives they are very immoral.

SHULLUK WARRIORS

They are buried with the honors accorded to a chief. This is the only way Nikawng communicates with the Shullas. He made one appearance in human form after he left—when Oshulla, the first of the kings, died he returned to show them how he should be buried.

The Evil Spirits.

In opposition to the spirits of the kings are the evil spirits. Both seem to be everywhere present. The evil spirit has never been seen. He is only known through the manifestations of his power. The possession of the evil spirit always tends to evil. It usually follows sickness, but the sickness goes, leaving the person under the power of the evil one. A person so possessed is murderous; takes great delight in destroying things, and in cursing the people about him; and is very nervous, sometimes leaping into the fire. At night something seems to attract him into the river. He is most disgusting as to what he eats. The medicine men profess to cure this malady. The relatives of the one afflicted call the medicine man, giving him a cow as a fee; an ox is sacrificed, and he returns to his village saying, "He will recover; when he recovers, call me." When the man has a lucid interval, the medicine man is again called. He holds a stick in the fire until it is ablaze, then he takes it out and makes circles around the head of the afflicted. After administering this treatment he declares the man to be cured. He gets another cow and departs. When the man has remained sane a month, the people agree that a cure has been affected. If the evil spirit returns in less than a month, they say the case was too hard for the medicine man, but he says, "There was talk in you; your hearts were not white; you denied my talk." In other words, he says he could not cure the man because his friends lacked faith. He keeps the fee, and they seek another medicine man. These people believe the evil spirit to be God's spear.

In the spirit world, the shades of the departed are active. A man on his death bed puts a curse on another, and when he dies his shade pleads with God that the curse may take effect. They believe that God then causes a series of misfortunes to overtake the man thus cursed. But, on the other hand, the shade may seek the welfare of a man who has been friendly. After a death in the village, the villagers have a certain ceremony to keep the shade from returning. When a person dreams of a departed relative, he feels it is a sign that the relative wants him to do something, and he tries to carry out the wishes of the shade. These people are timid about go-

ing out alone at night lest they be pounced upon by some hostile shade.

Dreams are closely related to the spirits. Most of the dreams are caused, they believe, by the shade of some person who is dead. When a person dreams of disaster night after night, he leaves his house, thinking that it is inhabited by a hostile shade. But the shade may not be hostile. Dreaming constantly of good indicates that a friendly shade inhabits the house, and the man is happy. When a person dreams that another is begging from him, he is very happy, for the omen indicates that he will become so rich that people will beg from him.

The Medicine Man.

The medicine men are a great power in the Shulla religion. By fear and love they sway the people. Bold indeed is the man who sets them at naught. They are of two classes, the good and the evil. Both men and women practice the arts of the medicine man. So interwoven into the every day life of the Shullas is his power that they are constantly called upon to acknowledge it—a power great at night and weak by day, for the powers of darkness love the night.

The evil medicine men are deformed. At birth, such deformed children are thrown into the river. The father consents, but sometimes the mother love saves the child, or in some way he escapes death by drowning. When he grows up he destroys not only the enemies of his village with the malignant power which he is believed to possess, but his desire for evil is so strong that he kills his relatives so as to inherit their property. In self protection the people of the village put him to death. He comes at night and strikes the houses with the branch of a Sodom apple and those sleeping within are thus condemned to a speedy death. These evil medicine men hold the people in bondage through fear.

The good medicine men use their arts to relieve and help men, if they are paid. They are specialists, and many in kind and number. They afford protection against lions, buffaloes, elephants, crocodiles and sickness. They protect the warrior, the traveler and the cattle.

NATIVE HUTS AND SHULLUK WOMEN, UPPER NILE

Their power is transmitted through the fetish which is used as a protection by the Shullas. The fetish is obtained for special occasions. A man wanting one, goes to the medicine man and makes known his needs. The medicine man finds a stick, shapes it and drills a hole through it for the string with a red-hot iron, and places it in the man's hand, spitting on the fetish and also on the man. A fetish obtained to afford protection on a journey is worn at the elbow; that to ward off the blows of a club, around the neck, as is also the fetish for sickness; and a charm to protect from a spear thrust is worn at the side. A fetish on the ankle protects from snakes. Fetishes obtained for certain occasions lose their power when the time has expired. In general they keep getting weaker and weaker. Three years is as long as a Shulla fetish will hold its power, but those they obtain from the Nubas last five years. By obtaining the hair or nails of a person, a medicine man can work a charm that kills, but to do this he must know from whom they came. To try to take a bit of a person's hair, his clothing or ornaments is a deadly offense.

The Shullas offer sacrifices frequently —in serious illness, at marriages, at the time of birth, when a house is built, when a medicine man is working his charm, and on many other occasions. The blood of the animal is used in the sacrifice, and the people eat the meat.

The Shullas believe that God is the creator of heaven and earth, and that his special manifestation is the whirlwind. When describing God they speak of him in a spiritual sense, but represented in their stories, he appears very human. No man has seen him. "He is black." That is, he is invisible. When they pray, they speak thus: "God, leave men that we escape; you are great; you are God; while you kill, they die; a spirit is in you; you are God, no one speaks to you; you are God; save us, and we escape." But they need an intercessor, and this prayer is followed by one to Nikawng. "Nikawng, you were given the earth by God; you rule the Shullas; but go and pray God; the cow we kill is here, a cow of God." The cow is then sacrificed.

They are groping in the dark. They are seeking God, but cannot find him in their religion. They cannot pierce the veil to see the hereafter. Very sadly they say, "We do not know, we do not know. Some say man dies like a sheep; others say that he lives beyond the grave, but how he lives, we know not." Even those who deny a future life are afraid of the shades of dead people, so they are not consistent. Those who look for a future say that all men will be equal there. In this darkness they confess their ignorance. The tone they use is most pathetic—"We do not know; the way is dark; we see not." The Ethiopian's answer is the answer that still holds true today, "Understandest thou what thou readest?" And he said, "How can I except some man should guide me?" Nineteen centuries have not lifted them from their ignorance. They abide in darkness still. In Christ they will find light, for He is light. Pray for the day when the powers of darkness will no longer oppress, and when Jesus shall become all and in all to the Shulla people.

EVANGELISTIC AGENCIES IN MISSION WORK.

(CONTINUED FROM SEPTEMBER.)

By Minnehaha Finney, American Mission, Egypt.

The Direct Preaching of the Word

Egypt is a land of villages. There are a few large cities and towns, but the great masses of the population are to be found in the thousands of villages which lie thickly scattered over the face of the country.

What is wanted is a sufficient number of missionaries and Egyptian workers to be sent forth in the name and in the power of Christ to the millions of Mohammedans and the hundreds and thousands of Copts, as witnesses by their lives as well as by their message, to His saving grace, amongst these country folk of Egypt. For such a blessed enterprise the doors are wide open.

Nearly ten years ago two students of Assiut College, one of whom, the Rev. Wassif Phillibbus (today a power in Egypt as an Evangelist and preacher of the word), made a missionary journey. We quote from their diary: "When the school year was about to close our thoughts were directed towards the best way of spending the summer vacation, and no sooner did we pray to God to provide a plan for us than it was providentially ordered that we should meet the editor of *'Bashair-us Salain'* and being an intimate friend of ours he advised us to spend the vacation in Evangelization and suggested that we make an itinerant journey from Assiut to Cairo preaching the Gospel in the streets and houses of every village and town we should visit, and since we had no money for traveling expenses, he made an agreement with us for us to collect subscriptions to his magazine in those districts and thus to meet our expenses. Having no other object than the glory of God and the salvation of souls we accepted this offer, assured it would be with God's blessing in answer to our prayers. Praise to His glorious name who thus provided for us honorable service in His Vineyard during our holidays." (Here followed an exceedingly interesting account of villages visited, meetings held in houses, shops, Coptic churches, Protestant churches — individuals talked with about the salvation of their souls.)

"After a journey of fifty days we reached Cairo and rested in the house of our friend, the editor, offering prayer to God that He would bless the messages delivered on this journey and make His word living and effective in the hearts of the listeners.

"In the course of our journey we observed that the Evangelistic work in Egypt is very little (i. e., as compared with the intense need) and in many parts there is none whatever. We would call upon the earnest Christians in Egypt to observe this great defect, the responsibility of which rests upon them, for they are the ones charged with the reformation of their land. Therefore let earnest Christians arise and send many evangelists and let every Christian evangelize by himself at every opportunity which presents itself to him. In England there is a doctor to every thousand souls, so should there be a spiritual physician to every thousand souls and if this be so then the number of Evangelists for Egypt must be ten thousand. O, that God would send laborers into His vineyard!"

Wassif Phillibbus caught the vision of Evangelism on this journey. For four

or five years he has been a pastor in a church in Middle Egypt. He has been mightily used in direct Evangelistic work among the people and in a very special way among the students in Assiut college and the Pressley Memorial Institute where he has been the means of inspiring great numbers of them to give themselves to the Lord's work. They are looking to the Missionaries to lead them out into the great work of claiming Egypt for Christ.

The native church in Egypt has done nobly, but there are large districts where the native church has no footing and where the first real work must be done by the Missionary. This is especially true in the Delta in which there are 12,000 villages. Very few of these villages have had the Gospel message. The Missionaries on the *"Allegheny"* have been hard at work for the past two years trying to scatter themselves among the multitudes.

Our earnest prayer is that the Missionary force in Egypt, both men and women, may be largely increased. The call is for reinforcements—spirit filled men and women ready with aggressive Evangelistic methods. The call is for earnest prayer that many such shall be thrust forth into Egypt.

Schools.

It is desired to place before the readers of the magazine an extract from the findings of the Educational Conference held in Egypt last year, being an exact expression of the Status of our Educational work which we have always considered one of our best Evangelistic Agencies.

"1. The importance and value of missionary educational work in the past have abundant witness borne to them not only within missionary circles but even outside these circles. The solid achievements of a half-century of missionary effort, the developement of a native Evangelical Church with a stable and sturdy corporate life, the liberal provision of leaders for Christian work, the presence in all ranks of society of those either professing Christianity or favorable to it—these all are results traceable to the splendid work of missionary education in Egypt during the past. Abundant testimony is at hand also from public men, officials of experience and judgment in Egyptian educational affairs, setting forth the value and service to the nation rendered by missionary education in the Valley of the Nile. For this noble record of the past there is occasion for profound gratitude to God, and for a renewed appreciation of the services rendered by those whose lives are built into this record.

"2. A study of the modern educational situation in Egypt reveals the fact that developments of far-reaching significance have taken place, affecting vitally the character, methods, and conditions of all educational work. The invasion of the East by Western ideas and learning has resulted in a modification of even the most conservative type of Moslem education—that of the Azhar. Dissolution or reformation seems imminent here. In more liberal circles, the passion for education continues unabated but seems to be crystallizing into certain definite educational moulds, following, unfortunately, the unelastic and narrow curriculum of the Government. This curriculum, prepared for civil service training, is commonly recognized as unsuitable for general and popular education, but its dominance over the entire educational life of Egypt so far as boys are concerned is now sweeping and almost absolute. Liberty still continues only in the education of girls. Meanwhile a new educational movement has appeared whose financial resources at least bespeak for it a great future. It is the system of education just being launched under the Provincial Councils. Its development has not yet proceeded far enough to make it possible to characterize it with definiteness or assurance. The drift from ancient Islamic traditions, the continued popular eagerness for education, the dominance of the Government curriculum and the rise of Provincial Councils' schools—these constitute the chief features of the present educational situation.

"3. Weighing carefully the significance of recent educational changes and recognizing the exacting conditions of the modern educational world, we believe it to be the part of supreme strategy, first of all, to strengthen existing missionary work. Phenomenal advances in education in Egypt will no longer tolerate moderate efficiency and inadequate equipment in work. Efficiency must be secured even at the sacrifice of enlargement of educational work. Quantity must be sacrificed, where necessary, to quality."

GROWTH OF MISSIONARY LITERATURE

MISSION STUDY CLASSES---MISSIONARY EXHIBITS---THEIR VALUE.

By Anna A. Milligan, Pittsburgh, Pa.

WHEN we read of a Korean woman traveling forty miles carrying a baby to attend a Bible class, and when we hear Dan Crawford say that his African will work for a month to buy a Bible for himself, we are humbled before the Lord because of our attitude toward "The Book," and because of our lavish waste of all religious literature. We are simply flooded with all kinds of good literature, and there is no longer any excuse for any woman being ignorant of the progress of the kingdom and "the acts of the Apostles" in our own day. The only question in that line that concerns us now, is, how to get books, magazines, pamphlets, and leaflets *read.* Some people are reading.

Our Board publishes the following statement in their Mission Study announcement this summer:

Mission Study Text-Books and Other Publications

During the decade, 1892-1902, the total sale of mission study text-books and other mission study material used in the churches amounted to less than 40,000 volumes (this is exclusive of the publications of the Student Volunteer Movement.)

During the decade, 1902-1912, the Missionary Education Movement alone has published and distributed through the mission boards 1,129,297 volumes of mission study text-books and other similar literature.

At least six of the mission study text-books may be fairly rated among the "best sellers."

Maybe some of us will have to hurry up if we even catch up with this reading procession.

It is very safe to say that every woman of our church should subscribe for our own Women's Missionary Magazine. Surely every woman can afford it. What woman of our church does not waste the price of a copy each month, or spend its price on something she could do very well without? A literature committee should be a constant canvassing committee for the magazine in every congregation. Because people simply will not order other literature for themselves or take the trouble to go after books, magazines, pamphlets and leaflets, this committee must do this also. There is no estimating what good may come from such work. Bishop Thoburn, through the reading of a leaflet, became a missionary. Mr. Frost told us at New Wilmington what influence a leaflet had in the conversion of J. Hudson Taylor, that man of prayer and of power.

Send to the office of the Board for publications and yearly reports. Gather up missionary magazines and books from those who have used them. Mark passages in these and ask the women to read those marked passages—and rest assured they will read more than you marked. Deliver these at the homes of the women. Get the pastor to speak of a book in his sermon. He will gladly help you in using books or other literature in making his calls. Nothing would so encourage a pastor as to know that his people were becoming a missionary reading congregation. Call for reports of what has been read at the society meeting. Be prepared to discuss articles in the magazines and to draw out discussion.

If you have a public library get the librarian to provide an alcove or shelves accessible to anyone and place there the best missionary books found in the library. Create a demand for certain

books by asking for them frequently at the library or book-store.

It would be desirable if the society could have a library of its own, however small. Perhaps someone would buy the books and place them at the disposal of the society. Or each member might furnish one book. There may be ten men in the church who would give $1 apiece to buy the books. The three or four societies of the church might go in together on it. Perhaps the S. S. or Y. P. C. U. would purchase it and allow you to use it if you would help in selecting the best books. But, however it is secured or whoever has it, make it your business to get the books read even if it requires a great deal of your own personal effort.

A mission study class is a small group of people who meet regularly every week for a period of six or eight weeks for the study and discussion of a missionary text-book, under the direction of one leader in sessions lasting at least an hour. Surely no reader of this magazine needs to have the arguments for a mission study class presented. About that we must all by this time feel like the small boy who was asked if he liked to wash dishes. "Well," he said, "I don't care much, but it's powerful constant."

Granted, a genuine mission study class furnishes the most practicable and effective means for the creation of intelligent, intense, permanent, aggressive missionary interest, how shall we go about getting a class in each congregation?

Get together a small group who are willing to learn. Ask five interested and let them ask five uninterested. Start with the executive committee. Pick members by personal work. Have in mind a sympathetic, congenial group. Have it announced in the church bulletin. Have the pastor speak for it—the pastor is the best possible advocate for a class. Get a leader—the best possible leader to be had. If no trained leader can be found, let members teach in turn or let members question each other on the chapters.

But if a real study class is not possible, by all means organize the women into a missionary reading club. Decide upon a list of books. Provide as many books as there are members in the club, and pass on the books every two or three weeks until each has had an opportunity to read each book.

But better still, bring all the members of the society together for an all-day sewing or half-day sewing, and have one read a missionary book while all the others sew. If you want to make sure that every one will come back to a second reading and sewing day, start with that Korean story "The Vanguard" or that Indian story "The Bishop's Conversion."

I heard Mrs. Campbell and Mrs. Hill say when they returned from the mission fields that they had brought patterns of the garments worn by the children in our Khartum North school for girls, and that they hoped some societies would make and send out the garments for the girls, because they had found the missionaries sitting up late at night, wearing themselves out to make the clothing for the scholars. Surely we can lessen that burden, and let's do it now. Send for those patterns!

A presentation, a dialogue, an impersonation, or a pageant given at the close of a course of study or reading is a good starter for another class. It will interest those who cannot be interested in any other way. It can be made to enlist many who will give of their

time and talents and intelligence to it, and will really study their parts, who would not study missions in any other way. It lends itself to the social life of the society. It calls out all the initative and ingenuity of all who take any part in it. There are not many programs for such presentations printed as yet, but there are some. Write to your Board headquarters for all such information. There were three such presentations given at our Tarkio and New Wilmington conferences this summer, all teaching such a lesson as words alone could never have taught. We are all children—no matter how old we may be, and learn our lessons much better when facts are presented through the eye gate and ear gate together, instead of through the ear gate alone.

There is what is called "The Missionary Alphabet," a series of songs and recitations in costume representing various mission lands. Full particulars can be had from the United Free Church Offices, Edinburg, Scotland.

"The World," in Boston, Cincinnati, Chicago and Baltimore have proven the value of missionary exhibits. Maps, charts and posters can be prepared by any set of people, anywhere, if only some one will direct them. Curios of all kinds can be collected in any neighborhood. They are hidden away in every conceivable corner in sufficient varieties to make an exhibition that would draw crowds of men and boys even.

If the exhibition is Hindu in character tea can be served Indian style with cakes and sweets to correspond. Girls dressed in Indian costumes may serve and thus add greatly to the attractiveneess of the scene and the pleasure of the occasion. Such exhibits have been made the occasion for soliciting contributions to some worthy mission fund, thereby adding to the value of the affair. But the interest, information and pleasure they afford are in themselves worthy of the most careful preparation.

MISSIONARY EDUCATION FOR THE JUNIORS.

By Virginia Carothers, Braddock, Pa.

"ONCE upon a time" many years ago there was in a beautiful country a very happy home. The cultivated fields showed the careful work of the husbandman. The shepherd led his flock "in green pastures and by still waters." The family consisted of father, mother and two sons. They recognized the right of the Heavenly Father to their worship and brought to Him an offering. This led to an estrangement between the brothers and one slew the other. When the Father called the slayer to account, he said, "Am I my brother's keeper?"

It is this phase of missionary education that we wish to emphasize, a care for others.

The Heavenly Father's children have multiplied greatly since those early days. So many have forgotten His claims upon their lives that we want our Juniors to realize they are their brother's keepers.

By missionary education we want to lead them out of the narrow circle of selfish interests into the broader sphere of community life. We want them to recognize in every one they see or know about—one for whom Christ died.

Bible study must be the foundation

for all missionary education as the Bible is the greatest missionary book ever written. In it our Juniors will find the great missionary principles on which all mission work is founded. In it we find the "great commission" given by our king; the story of "the feeding of the five thousand" and the words of the Saviour, saying, "Other sheep I have—them also I must bring."

It contains biographies of the world's greatest heroes and heroines. It gives thrilling accounts of the conquests of God's people under great leaders. Also the greatest classics ever penned are found in the Bible. Let us help our Juniors to appreciate a little of its beauty and helpfulness.

The nineteenth century has been truly a century of missions. At its beginning many heathen nations were closed to Christian missions. God has broken the barriers down and now they are all open to the heralds of the Cross. The noblest characters of history are those who have left all to follow the Christ into the dark places of these lands. We cannot forbear to mention Moffat, Livingstone, Paton, Carey, Morrison and Judson who with their faithful wives did such great pioneer work in mission fields of the world. The stories of these lives have inspired hundreds of others to follow. As Junior leaders we fail oftentimes in not bringing the lives of these noble ones more prominently before our boys and girls. A boy who became thoroughly interested recently in the life of Livingstone said to his leader, "How does it come that the world never heard of Livingstone before?" We are really robbing our Junior of the influence over their lives of some of the noblest characters in all history.

JOHN VANDIVORT GIBNEY

Two-Year old son of Mr. and Mrs. Walker Gibney made Junior life member of the Women's General Missionary Society, September 1913 by his grandmother, Mrs. John W. Gibney, Second United Presbyterian Church, Xenia, Ohio.

In his autobiography, James Chalmers, the missionary hero to New Guinea tells how at fifteen years of age, when in Sabbath School, he heard a letter read from a mission field which led him to consecrate his life to missionary service.

We want to help our Juniors also to become well informed about the work our own church is doing in mission fields.

Teach them the location of our missions and the names of our missionaries. News from the field should be talked over often that they may know what is being accomplished and the needs.

Helping our Juniors to be well informed about missions will also help them to be more intelligent and definite in prayer. They will "talk to God" with more freedom and more reverence. We will help them to pray the Lord's prayer and say "Thy Kingdom come" with a new meaning.

Understanding something about the great needs of mission fields and praying to God for them, very naturally leads our Juniors to desire to bring their gifts. The first gift for which we long is that they may do like the Macedonians, "But first they gave their own selves to the Lord." If they do this, sufficient money will follow to carry on the Lord's work.

Tribute to Mrs. Stevenson and Mrs. Wilson.

We wish to add our tribute of love and respect to the memory of Mrs. J. A. Wilson and Mrs. N. Wylie Stevenson. We think of them as heroines in the cause of missionary education for the Juniors. They have vanished from our sight but their work and influence remain.

The Junior Missionary Magazine is one of the beautiful remembrances they have left to our Juniors. We are sure that the stories and articles written by Mrs. Wilson have already and may still become living stories as they have helped to influence boys and girls to right and pure and noble living.

We also trust that the Reserve Fund for our Junior Magazine may soon be fully subscribed if not already as a memorial to Mrs. Stevenson. And may not only our magazine be brightened by pictures but may many darkened lives be made brighter by the sweet influences of the gospel of Jesus Christ. May many of our Juniors be thus brought to consecrate their lives to the Master's service.

May the unselfish devotion of these two lives always be an inspiration to our Juniors to give their best to Him who gave Himself for the world's redemption.

STUDY FOR THE MONTH.

NOVEMBER—IMPORTANT FACTORS IN MISSIONS

Bible Reading—1 Cor. 3rd Chapter.

Roll Call—Temperance facts.

Topics for Consideration.

1. The young woman's unique place in the evangelization of the world.

2. Missionary education for the Juniors. In this connection a tribute should be given to the life and work of the late Junior Secretary, Mrs. N. Wylie Stevenson, and the late Editor of the Junior Magazine, Mrs. John A. Wilson. These, being dead, do yet live in the hearts of the Juniors.

3. The missionary possibilities of the church are: In its Sabbath School-teaching; in the prayer room; in its obedience to the law of sacrifice; in the individual support of missionaries.

4. Growth of Missionary literature. Mission study classes. Missionary exhibits; their value.

OUR TRUST.

By Ida B. Little, Young Women's Secretary.

The very mention of a trust calls to mind the thought of responsible position in business, profession, politics, or society; or possession of money, ability of brain or body or the power to attract others as the magnet the steel. In the word, trust, we can see both opportunity and responsibility. These two words have been uttered so often that to heedless ears they have become mere platitudes; to the alert mind, however, they suggest an opening to help someone and the ability to respond to the need.

Has the average young woman ever connected with the Young Women's Society the thought of its being a sacred trust? Has it not more often been to her a place to go if convenient to do so; a place to excuse herself from active work because she was so busy as a student, stenographer, clerk or teacher? Has she not thought of that monthly meeting as a disturber of her peace and a tax on her strength? Does she not feel justified in remaining at home if she is given a special part, because of her unfitness or timidity? Does the thought of improvement of intellect or the gaining of a higher purpose in life make no appeal to her heart?

Why such an abundance of conferences, educational, missionary, devotional? Merely to excite young hearts concerning the great need for missionaries in the slums of our cities and outposts of our country and in the far distant East where dense ignorance of Christ reigns? We think not. To definitely fit one for service and to intelligently decide that one is called to go anywhere, a longer and more gradual process is ordinarily needed than just ten days among other young people in a delightfully social and intensely spiritual atmosphere. The conference is rather the cap-sheaf, the finishing touch, the final voice which decides the issue.

The humdrum of the common month-to-month missionary society is a trust no young woman dare neglect without positive loss to her life in her knowledge of her brothers and sisters; indeed, her true estimate of herself suffers severe handicap because she has allowed her life to remain untrained and more or less unused.

Did you try to rally your forces at the close of vacation? How heartily did you plead the cause? If you spoke of your discouragements, no wonder you failed. If we could only impress others with the delights of service and cast our failures to the winds, we could place our success another point nearer the goal.

Can not we think of our society as a sacred trust, a privilege, an opportunity the angels are denied, a stepping stone to greater things? Call it not stupid or dull, a bore, a nuisance or just a place to go. Make it fit for the Master to abide with you; make it a delight to your soul and His soul.

THE YOUNG WOMEN'S UNIQUE WORK IN THE EVANGELIZATION OF THE WORLD.

By Mrs. Anna Hough, Washington, Pa.

THAT all persons irrespective of sex are welcome workers in the Master's vineyard is made plain by the command "Go ye into all the world and preach or teach the gospel to every creature." And while the command comes to all who will, to engage in the work, yet we think it comes with special appeal to young women.

Older Christians realize the first importance of the world's evangelization. They know of a truth that the great rich earth and all its wealth will not balance the value of one human soul, and when they pray "Thy Kingdom Come" they realize it is a petition for the greatest, grandest, most divine condition concerning the human race. Therefore it is not only a wise thing, but *the wisest* thing to work as well as pray for the coming of Christ's Kingdom.

The foreign field is continually sending forth the Macedonian cry "Come over and help us;" and who is better fitted for this work than our young women? How beautifully do their lives fit into the work, having but lately come from the schools and colleges with minds keen, alert and quick to grasp the language of the foreigner, and to understand its meaning, the intricacies of which are trying to persons of more mature years. These days the educational methods of so high an order, so boundless in their reach, and of such variety, make opportunities for life-work that past generations could not attain. Even the most highly educated of former periods were not fitted for varied positions as the present day young people of very ordinary education.

Youth is at all times attractive, and will win in hearts and homes where age cannot. This is the rule; there are exceptions of course. Going into an unchurched home, we find even little children attracted by the bright, energetic manner of a bright young woman and through a child's admiration many a parent has been won.

Education of the highest spirituality, together with pure motives will open up numberless avenues to the soul reaching out for help. Spiritualized and energized knowledge is a mighty force in Christ's kingdom. Command of language is a force worth possessing, and the knowledge of several tongues broadens one's usefulness in home missionary work as well as foreign. These are readily acquired and put into practice by our young women.

We have been impressed strongly with the evidence of the influence of one young woman who had command of several tongues, among the immigrants landing at our seaports. The young Italian woman going from house to house visiting the foreigner in our land is a direct illustration of the winning power of language.

Young women are possessed of more vigor and energy to overcome obstacles. In proof of this, we might call attention to the case of Elizabeth Blackwell who decided to devote her life to the study and practice of medicine. For women, this meant the treading of a new path, and the opening of a new door, but with indominitable courage and in the face of bitter opposition she was enabled to ac-

complish that upon which she had set her heart.

In the homeland there is also a call for young women to come up to the help of the Lord against the mighty. The doors of our own country have opened to the foreigner from the lands beyond the sea until it may be said of us that we have become a mixed multitude, and here again is a call no less urgent to young women of our church to give themselves to the work of the Lord in our own land.

To the young women of the church a glorious vista has been opened and Christ stands in the way beckoning to us to enter in and help carry on the work so much needed to be done, remembering that: "They who turn many to rightousness shall shine as the stars forever and ever. So for both home and foreign work young women from Christian homes are in constant demand; especially is this true, as we have said, because of their natural strength, attractive personality, their untiring energy and enthusiasm, their divine hopefulness and unclouded faith.

It is the best time for all work in the morning of life, in the days of youth or "ever the evil days come or the years draw nigh when thou shalt say I have no pleasure in them." In the morning of life when the dawn is breaking over our eager expectant souls, let us bring the dew of refreshment, the first fruits of our lives into the Master's service.

May the Lord grant *grace* and *strength* and a *willing mind* to the young women to hear the call and enlist under the banner of Christ.

OUR LOST OPPORTUNITIES

AND THEIR EFFECT UPON OUR SISTERS IN DARKNESS.

By Maud E. Smith, Sterling, Kans.

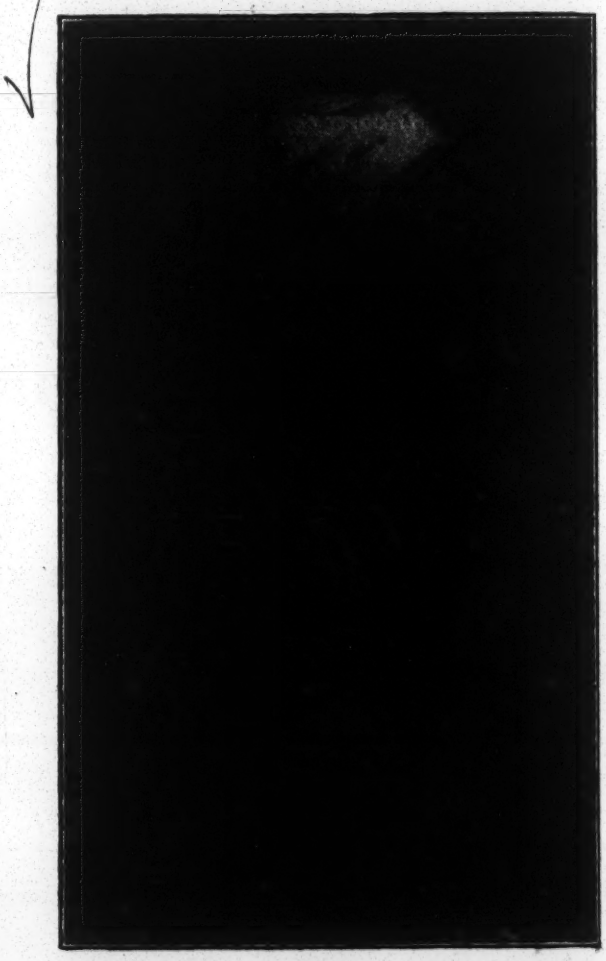
WOMANHOOD in America is so rife with blessings. God has lavished upon her health, love, honor, usefulness and every opportunity for happiness. Material prosperity, ingenuity and nature have made her home a place of delight. Wide fields for intellectual culture are open to her. In the home, the wife is a loved companion, the mother shares equal respect with the father, brother and sister are on a common level. In society, her weakness is an appeal to man's strength, her respect is his to gain, friendship with all ennobles and uplifts.

And yet, if this were all, what of joy could there be? For, despite every pleasure this world can give, the body suffers and decays, the heart cries out in fear and dread; our natures demand a purpose for all our activities, but God has sweetened and ennobled these other blessings by a higher one, and it is because of this alone that the world yields so bountifully of its riches. I mean the redemption from sin's servitude and the daily aim of growing more like unto God himself. To this, God has added a higher purpose by making us privileged vessels to carry like treasure to others.

Such service is only made possible by these advantages, but God has so planned it in his Word. Have we life? "They which live should not henceforth live unto themselves, but unto Him which died for them." Have we material possessions? "Freely ye have received, freely give." Have we educational advantages? "The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary." Have we friends? "Go home to thy friends and

tell them how great things the Lord hath done for three." Does God hear prayer? Paul said: "Pray for us that the word of the Lord may have free course and be glorified even as it is with you." Do we wish to be sanctified? Christ said: "For their sakes I sanctify myself that they also might be sanctified."

Can we apply these tests to our use of the many advantages? We need to be careful lest we selfishly grasp these gifts,



"WE HAVE A SISTER. SHE KNOWS NOTHING OF CHRIST'S LOVE."

heedless of others' need, thoughtful only of self and self-development. Our wealth must send the message, our lives must carry it, our thoughts plan for it, our prayers bless it. Prayer is the greatest opportunity and lies in the power of every one. We who have known God's gracious presence, whom he has "lifted from the miry clay," let us plead just as earnestly for those who have "no standing" whom the "floods have overflowed."

"There doth not live
Any so poor but they may give,
Any so rich but they may receive.
Withhold the meagrest dole
Hands can bestow, in part or whole,
And we may stint a starving soul."

When we have done our utmost we can only say: "All things come of Thee and of thine own have we given Thee." How sweet in His eyes must be such a life gift from the Christian—a return of all blessings, made redolent with the added perfume of the Christian's love and devotion.

We have a sister to whom life is just as fair as to us, but sin and greed have shut her in from the world and its joy; to whom learning is just as sweet, but she cannot read. She has shown that she can be a true friend, a pure sister, but now she knows not the meaning of friendship, and lives in an atmosphere of hate and vileness. In her blindness, religion at best means only self-abnegation. She knows nothing of Christ's love unto death, nor of his miraculous power to save from sin and its consequences.

This ill-treated daughter-in-law, forsaken wife, child widow and soul-enslaved girl with her abused body and benighted mind, suffers until despair and bitterness fill her heart. Many times she seeks help of our representatives over there, but because we have failed, she must be turned away. Do we realize that every individual blessing brings an individual responsibility? Costly luxury here may mean a life of misery over there. A heedless, prayerless day may mean a prayerless death over there. A friend not won for Christ may mean a life of service lost over there.

Lost opportunities always mean a dwarfed soul. If that were all, that soul alone would pay the cost, but the work entrusted to such a one also suffers. When God comes looking for fruit, he will find none, and that delicate task in which heart deals with heart and God's spirit shines through the one to the other, quickening and sanctifying both, must wait and wait, and maybe is marred forever.

OPENING OF NEW DISPENSARY AT PATHANKOT.

By Eleanor W. Maconachie, M. D., Pathankot, India.

An interesting report by the resident medical missionary, Miss Maconachie.

Read what has been wrought by Christian missions.

(The Young Women of our church who contribute to the salaries of Young Women Missionaries will especially appreciate this letter. Miss Maconachie is one of the five in the field supported by the Young Women of the Church at home.)—Eds.

ELEANOR W. MACONACHIE

My dear friends:

Since I wrote you at the end of last year, many changes have taken place in our Mission. The one that concerned me most of all was my transfer from the Memorial Hospital at Sialkot to Pathankot, to take charge of the new Dispensary. Miss Campbell had brought before our Mission, last Annual meeting, the crying need there was for a Dispensary for women and children in this place. She stated that the people of Pathankot had promised the land, money to put up the small building, and also two hundred dollars yearly to help in its support. Permission was granted to build, and the matter was put before the Women's Board, which willingly consented to undertake whatever further support was needed.

When the deed for the land was secured by the end of March, Miss Campbell started the building, and on the 8th of May a large and interested crowd of people gathered in the church compound to witness the placing of a marble tablet in the Dispensary building by the wife of the Deputy Commissioner, which bore the inscription "Elliott Dispensary." The Rev. T. L. Scott, D. D., of Gujranwala presided at this meeting.

Many remarks were made that evening but one especially is worthy of mention. An Arya exclaimed to an Indian Christian, "How do you Christians manage to get so many people gathered together? We have been trying in every way to stop your work, and yet you are forging ahead." The reply given was, "We have life, and life means growth."

The Municipal Committee gave the loan of durries (Indian carpets) and chairs, and potted plants and palms were carried over from the Mission Compound which gave the place a very festive appearance. The Hindu Tahsildar who had secured the money to put up the three rooms of the Dispensary looked more than happy at the result of his work. The station master, although an Arya, is wonderfully sympathetic with the work of the Missionaries here. He had four boys trained to sing a song he had composed for the occasion, and he stood beside them to give help in case it was required. Afterwards he made a speech, which for days was much discussed in the bazaar.

He related to the audience that his ancestors had lived on the very spot now occupied by our mission and that one of them had held the position of Commander-in-Chief of the Nurpur Rajah's army. He further stated that this very ground where now stand the Girls' High School, Church and Dispensary had been a place much used for killing baby girls. Today, he added, through the teaching of Jesus Christ, it was about to be used for the

healing of India's daughters. It made the Missionaries' hearts glad to hear such a statement made by one who does not profess to believe in our Saviour.

The school girls sang a Psalm, (the closing verses of the twenty-fourth,) the kindergarten classes sang an action song, and Mrs. Stewart and Miss Scott played a duet on the piano.

The closing speech was made by Mr. Watson, the Deputy Commissioner. He urged the people to support the Dispensary liberally, and announced that he and his wife would give three hundred rupees towards the building fund, and, so long as they remained in the district, fifty rupees annually for its support.

Dr. Scott then escorted Mrs. Watson to the place chosen for the tablet and she performed the little ceremony of placing it in the wall very gracefully. The trowel she used was from the United States and was the gift of Dr. Maria White. The meeting was closed with prayer by Dr. Scott.

It was my privilege to be present on this occasion. Miss Campbell had been anxious that I should get here in time to meet the people. It was an inspiration to me to see such an enthusiastic and sympathetic crowd, and it made me hopeful for my future work amongst them.

Mr. Watson had announced in his speech that I would not be ready to begin work before the first of June, but the sick women determined otherwise. The Monday following the ceremony, I went to the Dispensary to unpack medicines. Two wall presses were ready to store them in, but the floors were not laid, nor anything ready for work. Women and children came that day with old standing sores and ulcers of all kinds, and eyes such as I had never before seen, and I could not turn them away. Miss Bessie Campbell on hearing patients had arrived that must be treated, sent me a table, chair, piece of matting, lotion basins, etc. and this is the way our work began. We moved from room to room while the floors were being laid, and still the number of patients increased.

I did not begin to register the patients' names until the 28th day of May, and from that date until the present I have made the acquaintance of four hundred and fifty women and children, and have a daily attendance of fifty. Certainly Miss Campbell, in bringing her plea before the mission, had not overstated the need there was for medical help in this district. Women come from villages many miles distant, and take lodgings in the town while they remain for treatment, and how very grateful they are when their old standing sores show signs of healing. It would amuse you could you see the various gifts that are brought from time to time by grateful patients. One old woman went so far one day as to give me one anna (two cents) with which to buy milk for myself!

Even at this early stage the Bible teaching given daily is having a marked effect. One of my first patients was a Mohammedan woman who came from a village some miles distant. She had a very much inflamed and suppurating breast. At first she would not listen to the Bible teaching, but in a very short time she brought her children and would listen while they were taught the Lord's prayer, and verses, such as John 3:16, Matt. 19:14. She is quite well now but comes often to see us and brings other women and children for treatment. During the time she remains she sits and listens eagerly to the Gospel message. We want your prayers on behalf of this new work of ours, that it may be the means of bringing very many of these poor ignorant village women, who have nothing but misery in their lives, into the kingdom of Jesus Christ.

Pathankot, July 19, 1913.

REPORT OF TARKIO CONFERENCE
JULY 25 TO AUGUST 3.

By Eunice E. Parr, Monmouth, Ill.

The third conference at Tarkio has ended successfully. Although the weather was a little warm, the attendance was splendid during the entire session. The total enrollment exceeded that of last year by seventeen.

An unusually strong program was carried out this year. Each morning Dr. Kyle, of Xenia Seminary, had charge of the Bible Hour. Some of his most helpful lectures were on the "Holy Spirit's part in convincing the world of Righteousness," "The Method which the Holy Spirit employs," and "The Doctrine of the Lord's Return." The Institute Hour was conducted by several leaders—Rev. C. R. Watson, D. D., Miss Anna Milligan, Rev. George Raitt, D. D. and Dr. Work. This period cannot be over emphasized for it showed those in attendance how to work after going home from the conference.

Each evening the Vesper Service was held on the campus in front of Marshall Hall. Here we gathered in God's own temple to listen to the messages of his servants. The evening lecturers were held in the tent. Dr. W. R. King, of Monmouth, Ill., gave us his remarkable addresses on "The New China" and "Impressions and Convictions of the Foreign Mission Fields." Bishop Hendricks delivered his address on "The Gospel of the Hand of Christ." Dr. Moody of Aledo, Ill. closed the Conference Sabbath night with his sermon "The Christian's Watchword." He named two watchwords for every Christian—love and service.

Prominent among the features of the program were two pageant plays. One was entitled, "The Landing of the Immigrant" which represented immigrants landing at Ellis Island and the details in regard to their entering our country. The other pageant represented conditions in five countries—America, Egypt, India, China and Japan. Both pageants were very impressive, especially the latter which showed the indifference of America to the needs of these countries.

Several missionaries were present at our conference—Miss Atchison, Cairo, Egypt; Miss Margaret Wilson, India; Mr. Tidrick, Sudan; Miss Criswell, Egypt; Prof. Russell, Assiut, Egypt and Miss Van Brankan from a Presbyterian Mission Station in Laos, Siam.

These men and women gave addresses at different times during the conference and were an inspiration to all.

A YOUNG SUDANESE
ONE STEP FROM HEATHENDOM
READY FOR A CHRISTIAN TEACHER
WILL IT BE YOU?

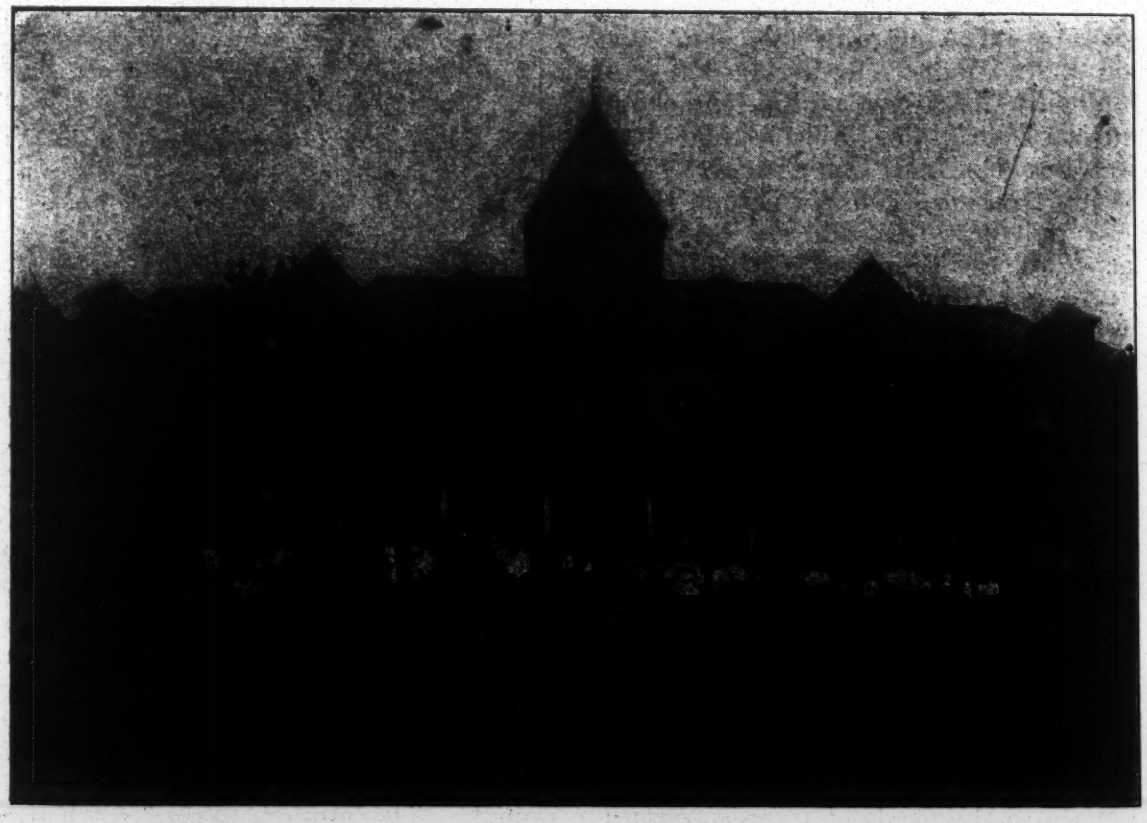
The entire conference centered on Mission Study. Seven classes were conducted, each studying a different book. Among those studied were: "The Emergency in China," "India's Awakening," "The Why and How of Missions," "The Moslem World," "Korea

in Transition," "The Sorrow and Hope of the Egyptian Sudan," and "Daybreak in the Dark Continent."

Miss Milligan conducted a normal class using the last text book named. The members of this class received special training in methods of teaching. A fitting close for the Mission Study work was the organization period at the last institute hour. This time was spent in organizing forces and making plans for Mission Study work at home.

Not only the spiritual side of our lives was helped at the conference but also our social life. We seemed like one big family gathered there for work and pleasure. Each morning family worship was held in the parlors of Marshall Hall and each evening little prayer groups were held which were most helpful to all. At mealtime the delegates gathered in the dining room and this was especially enjoyed. Each afternoon was spent in recreation. Tennis played a prominent part at this time. One aftenoon was for special stunts. At this time a spelling contest was held, followed by a watermelon slicing. One afternoon a trip was made up into the college tower. This tower is 125 feet high and overlooks miles of beautiful scenery. Another afternoon a reception was given to all the delegates and their friends by Mr. and Mrs. W. F. Rankin, assisted by Dr. and Mrs. Thompson and Rev. and Mrs. Little. One morning all the delegates were given an auto ride; we left the campus at six o'clock and were back for breakfast at seven-thirty. Another morning all the young people went for a "hike" out to the old mill; we fried steak and bacon over an open fire and roasted potatoes.

Too much cannot be said of the way in which the Tarkio people welcomed the delegates; everyone felt at home immediately and thoroughly enjoyed the entire conference. It is hoped that next year many more young people will attend this conference and will there receive a broader view of life.



A CONFERENCE GROUP AT THE HILLSIDE, NEW WILMINGTON, PA.

NEW WILMINGTON CONFERENCE.

AUGUST, 17—26.

By Raymond Kistler, Houston, Pa.

The Meaning of the Conference; or, Why It is Held.

Its name would signify that its purpose was missionary, and that doubtless was the objective point in its beginning, and the mission study class still holds the center of the stage. But do not think that you spend ten days at that meeting and get nothing but missions. This last conference devoted six hours to the subject of prayer, and as many more to general inspirational addresses.

The aim of the Conference was to furnish an ideal vacation, with its rest and recreation, and at the same time impart knowledge and inspiration for the coming year in the Master's service and especially give a clearer conception of the needs of His kingdom and what is being done to meet these needs.

What a privilege it was to listen to and talk with the men that were the leaders this year, each one a big man, with big thoughts, and big ideals for themselves and others: The head of the meeting, Chas. R. Watson of our Foreign Board, and the Campbell White of the Men's and Religion Forward Movement; Bishop Oldham, with half a century in India to his credit; Dr. Thomas, the noted Toronto divine; Dan Crawford, the man who was twenty-three years in the heart of Africa, cut off from civilization, sometimes not hearing from the outside world for nearly three years at a time; Dr. Frost, of the China Inland Mission, that great organization which is showing that faith is practicable, and is running the enterprise t r u s t i n g to G o d to furnish the means, *and He is doing it;* Marion Jackson, the Atlanta lawyer who has proved to the country that it is possible to run a city without a red light district and the accompanying dens of vice; H. A. Kelsey, the Secretary of the Young People's Movement; D. M. Cleland, with years of experience in work among the foreigners, and many, many missionaries, some on their furlough, and some just going to their field of labor. Who can estimate the privilege of spending ten days with such men, men who are doing things?

The Message of the Conference.

In the first place the message was educational. We were given conditions abroad, in our mission fields. We have all heard the sad tale over and over of the awful ignorance, the immorality, the shameful treatment of women, the bondage to superstition, and also of those groping souls out there in the darkness who are groping around trying to find light and cannot because we will not take it to them. Do you know that there are more widows in India than there are married women in the United States? And do you have any realization of what that widowhood means out there where they are treated as the off-scourings of society? Do you know there are one hundred million Hindu children in India who are growing up without Christ? Do you realize what a childhood without Christ would mean with no Christian parents, no Christian home, no Christian education? Do you know that ninety per cent. of the Mohammedans divorce their wives, as soon as they weary of them or in a fit of anger, by the mere turning and crying at them "you are divorced." Can you imagine that not five per cent. of the women live with their first husbands, and that there are often thirty wives in one household? Can you imagine the horror of living under a polygamous regime that holds

MISS MARGARET WILSON AND NEW MISSIONARIES TO INDIA
SNAPSHOT AT NEW WILMINGTON CONFERENCE.

that the only way a woman can get to heaven is as a man's slave?

We scoff at the negro. Do you know that Crawford told us that the first convert in the book of the Acts was a negro, the man who bore the cross was a negro, and that Africa is mentioned fifteen times in the Bible while God never seemed to have heard of America? Do you know that Mr. Pollock told us that ninety-six per cent. in Egypt were illiterate, and that in a village of over ten thousand population not one woman could write her own name. Those are just stray suggestions of the condition abroad as it was presented.

What of our country? We learned in Mission Study class that there were over half a million Mormons in United States and that we could travel on horseback from Canada to Mexico and sleep every night with a Mormon family. We learned from Marion Jackson something of the conditions in our cities. Statistics that they had collected showed that the average wage of a girl, working for Christian merchants was $5.25, that $4.00 was required for board and room, 60c a week for luncheon, nearly 60c for car fare. That makes $5.20 and leaves the laborer 5c a week with which to buy clothing, provide amusements and luxury, and laying by for a rainy day; that, from a Christian merchant, while next door she can live in luxury with the devil and get $25 a week, and then we wonder why girls go wrong.

We learned from Mr. Cleland something of the immigration conditions in our sea-port towns, where thousands of immigrants are turned back each year, homes are broken up, loved ones separated. And these are also just stray thoughts presented of the conditions of our country.

We were shown one night the place that Praise should have in the Christian's life. We need more joy in our religion, and we need more thought on the praise services. When you sing, think. Or, sing with your heart. Dr. Frost during all his periods, directed our thoughts to prayer which he defined as worship addressed to the Father in the name of Christ in the power of the Spirit. I wonder if prayer means that to us, or if it is just a few minutes of

RETURNING MISSIONARIES TO EGYPT
MISSES ATCHISON, CRISWELL, WALKER, DR. ANNA B. WATSON. (DR. WATSON HOLDS A BOOK.)

aimless begging? Dr. Thomas plead for more faith.

Let me call your attention to what Dr. Thomas called the marks of Soul Prosperity. And he carried it along physical lines. What is needed for good health? (1) Appetite. Translated into the language of the Soul, that is appetite for the word of God. You know in the Bible it is spoken of as milk, strong meat and honey. (2.) Rest. Translate, and we have the rest from reconciliation and the rest of fellowship. (3.) Work. We must be doing something. (4.) Good spirits. We should know that we are saved, and we should be gloriously happy in that knowledge. Keep smiling. If there is no light side in your life, polish up the dark side. Now how can we keep well?

1. Live in a pure atmosphere. Be careful of associates.
2. Breathe freely—prayer.
3. Plenty of good food—God's word.
4. Abundance of exercise—Obedience.

A LETTER FROM MISS RENA L. HOGG

RESTING AWHILE AT RAMLEH, EGYPT.

The aim of our lives at present is to make the best preparations possible for the work of a new year. Naturally this business of preparation is of varying character. There are meetings of the Missionary Association to plan for the work in its larger phases, meetings of committees to whom certain portions of it have been entrusted, and less formal meetings of brother or sister missionaries to discuss and arrange for the filling of vacant posts, or other matters of equal importance in rendering efficient the institutions for which they are personally responsible. There are endless letters to be written, expeditions into the city for the purchase of needed supplies and numerous but non-descript claims to be met that fade from the memory and leave one questioning, "What have I done with the precious days? I have filled them full, but what have I accomplished?"

Not only does the coming year thus cast its shadow before, but the year that is past is apt to leave shadows behind that it is our business in Ramleh to dispel if we are to re-face our tasks aright, better prepared physically, mentally and spiritually for their demands.

The amount of time that can be rescued to meet these less visible needs must differ according to the circumstances of each individual, but some healthful elements have entered into even our busiest days.

A number of us have been living together in a primitive house, half of matting, half of wood, one of five that have been erected on a new lot of ground ten minutes' distance from the sea. In such a house whispering is dangerous, quiet impossible; and were the inhabitants less congenial even harmony might be difficult to attain. As it is, however, the weeks we have spent here have been a joy to us all. New ties have been formed and old one strengthened. We have talked together, read together, laughed together, prayed together, and felt it a good thing to be in the land of the living.

The peace of the desert surrounds us. We look out on unbroken stretches of golden sand and deep blue sky, our only land-marks one little frequented Mosque, a Bedouin tent and a few scattered palms. The sea breezes that blow through our walls bear to us the sound of distant waves and these same waves when we venture ourselves amongst them seem to act like the waters of Lethe wiping out for the time being every care.

Some of our number have already returned to the south and the rest of us are soon to follow, but when we pack our belongings for the journey we hope to take away much that we did not bring, possessions invisible but real, to be woven into the texture of the life that awaits us, and render it more fair and strong and free from stain than has been the web of the past.

INTRODUCTION TO THE NEW MISSIONARIES

SAILING TO THEIR RESPECTIVE FIELDS IN SEPTEMBER.

(SEE FRONTISPIECE)

MAY HOLLAND

was born and educated at Limerick, Ireland. She is a graduate nurse of West Penn Hospital, Pittsburgh, and has taken a post-graduate course at the Woman's Hospital, Baltimore.

Her motive for missionary service, in her words, "I believe it is God's will for me."

SADIE THOMPSON

was born in Youngstown, Ohio and was educated in the public schools of that city.

At the age of sixteen she accepted Christ and has since been associated with the South United Presbyterian Church of Youngstown.

Her great desire to serve her Master in the place in which He wanted her, seemed gratified three years ago, when the way opened for her to go to Egypt as a short term worker in a mission school. That experience led her to offer her life as a permanent missionary in Egypt.

RUTH ANISA WARNOCK

was born at Pana, Ill., but is now a member of the Guernsey, Iowa, United Presbyterian Congregation. She attended high school at Greenfield, Ohio and was graduated from Muskingum College in 1909. Since then she has taught two of the years at Thyne Institute, Chase City, Va.

The wonderful love of Christ and the need of India's womanhood has been her inspiration to give her life to Foreign Missions.

BESSIE FLEMING

was born at Pullman, Ill., and was educated at the Kershaw School. She is a member of the Second United Presbyterian Church, Chicago, Ill.

The inspiration leading to foreign service is given in her words: "It was Christ's command to go. I know the need and I wish to place my life where Christ can use it best."

MARGARET FEHLMAN

was born at Crown Point, Indiana, and joined the Presbyterian church when she was 14 years old. The following year she moved to Chicago. Here she attended the Second United Presbyterian church.

She graduated from the Englewood High School in 1910 and has been at home most of the time since. She was led to give her life to Christ for missionary work by the reading of the book, "Things as They Are."

MARY E. BAIRD

was born near Columbus City, Iowa. She united with the church at the age of eight. Since 1903 her home and church membership have been in Clearfield, Iowa. She graduated from Clearfield High School and from Tarkio College.

"The Master wants you" was the call which led to definite surrender.

ELLA BELLE DOWNIE

was born in Cleveland, Ohio and is a member of the First U. P. Church of Cleveland. She graduated from the Cleveland Grade Schools, Cleveland High School, Monmouth College and the Cleveland Normal School.

She had read and studied and finally seen for herself something of the condition in which her sisters in Egypt lived. It was her desire to do what little she could to help them from this condition by teaching them of Christ and His way.

IDA WHITESIDE

was born at Buskirks, Rens Co., New York, and united with the Reformed church there, though she was closely related to a nearby branch of the United Presbyterian church at Coila, New York. She attended the Cambridge High School, the Troy Conference Academy at Poultney, Vt., and Vassar College, graduating in 1904, and having a year of graduate study there. She always, as a child, wished to be a missionary, and after leaving college, came to the conviction that for her it was definitely God's plan.

ETHEL WILSON

was born near New Castle, Pennsylvania, and received her grammer and high school education in New Castle; then was graduated from Geneva College, Beaver Falls, Pa., in nineteen hundred and thirteen. She was a member of the Reformed Presbyterian Church, Pittsburgh Presbytery. A desire to make her life count in God's work led her to the field in India.

MRS. DALTON GALLOWAY (ESTELLA KYLE)

was born at Rossville, Ohio. She was a member of the La Prairie church, Sparland, Ill. and graduated from Monmouth College in 1908. After graduation she taught for three years in the Cairo Girls' College.

When eight years old, she read a book entitled "Do Not Say." The Missionary appeal was so strong that she decided to be a missionary. On going to college she joined the volunteer band. Her three years in the work in Egypt were the happiest of her life; she loved the work and was very happy to go back to the land where there is such great need of Christian workers.

MRS. MARGARET CORETTE-OWEN

was born and reared in Washington, Iowa. She graduated from Washington High School in 1906, spent two years in Monmouth college and graduated from the Presbyterian Hospital School for Nurses, Chicago, in 1912.

She had decided to go to Egypt when she became engaged to Mr. Owen. Mr. Owen goes as teacher in Assiut College.

EDITORIAL.

OUR NEW RECRUITS

During the month of September there sailed to our foreign fields nine young women under the care of our Women's Board, and three young married couple under care of our Foreign Board.

We invite our readers to the study of these young people as we introduce them in this issue. Surely the church is giving of her best.

The company seems a goodly number as they join the returning missionary force that sailed on respective dates to India and Egypt. We trust a safe journey for all, and a long useful life. Praise to our King Christ Jesus for the young women and young men now entering this service for Him.

CABLEGRAM FROM INDIA

Just as we go to press with the magazine the sad news comes that Miss Kate Corbett died in India from a stroke of apoplexy, September 26th. Miss Corbett was a missionary for 27 years, a strong woman spiritually and of great value to the Missionary Association in India. A tribute to her life will be given in November issue—The India Special Number.

MISSION STUDIES

The Women's Missionary Magazine will provide printed programs at the same price as past two years, with exception of postage. The cost of mailing has embarrassed the magazine and we ask that the postage as priced below be added.

The Magazine prints the program at the lowest possible cost following the request of a large number of societies, having found this convenient and economical in making their yearly program.

Orders for programs will be promptly filled after November 10th.

Prices as follows:

Price, per 100 ..... $1.50

With 20c extra for postage.

Price, per 50 ..... $1.00

With 10c extra for postage.

Price, per 25 ..... .75

With 5c extra for postage.

Send orders payable to the Women's Missionary Magazine, Xenia, Ohio.

* * *

A LETTER TO PRESBYTERIAL SECRETARIES

Dear Secretary:

We would like to become better acquainted with you, and we would like you to feel very much at home in our Department. Some of you are taking up the work with all the zeal and enthusiasm that characterizes the new recruit. Others perhaps, have served long enough to need some new inspiration. Your general secretary needs all the help you can give her, in order that together we may keep this department thoroughly up-to-date and complete as a source of information and helpfulness.

Won't you write a personal letter, telling of your Presbyterial meeting; just how you present our material, and of the interest manifested? Do you encourage Mission Study? Do you talk up the New Study Books? Do you know all about the New Wall Chart for Juniors; are you familiar with our leaflets, and do you think we need more 'Helps?'

What suggestions have you to offer?

Have you told of the many pictures and stories we have, especially interesting to Juniors.

If you have had some success in arousing interest, or in distributing our Literature, please tell us how you did it.

"Two are better than one;" and "in a multitude of counsellors there is safety."

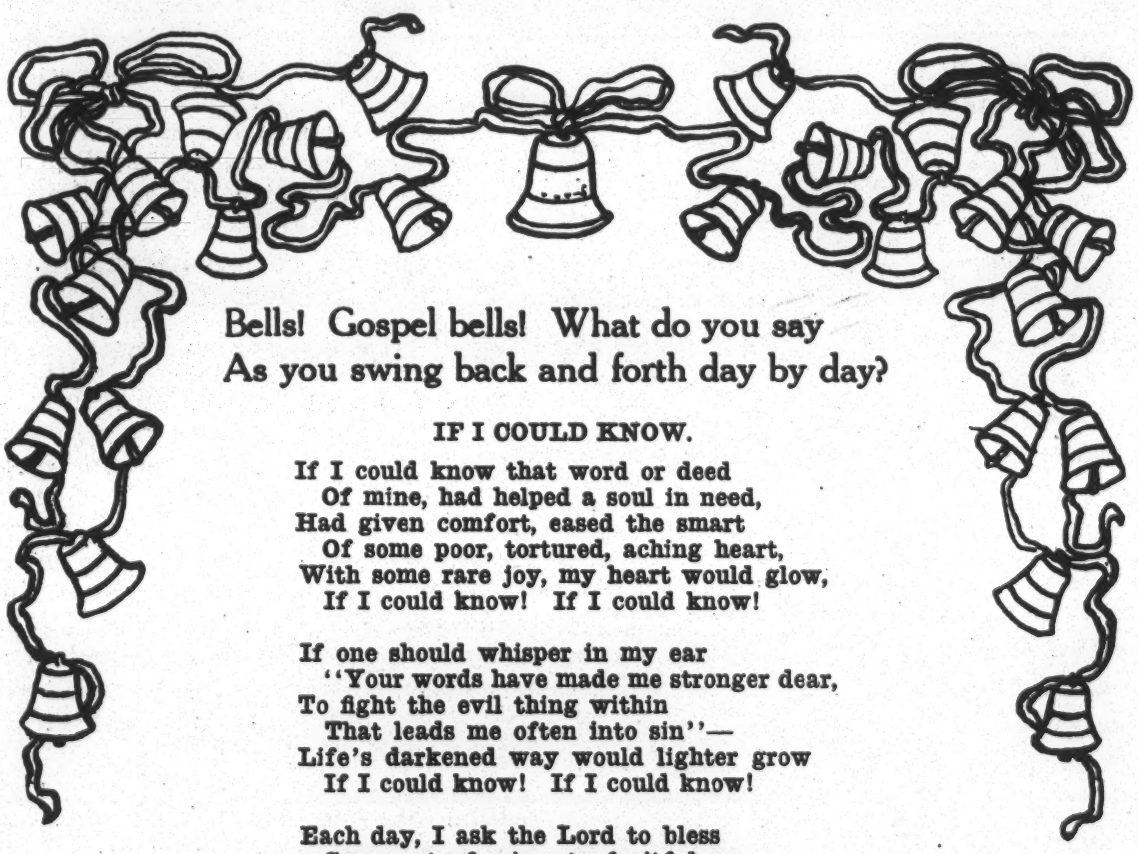
Write Mrs. J. W. Harsha, No. 209 Anderson St., 904 Publication Building, Pittsburg, Pa.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

IF I COULD KNOW.

If I could know that word or deed
  Of mine, had helped a soul in need,
Had given comfort, eased the smart
  Of some poor, tortured, aching heart,
With some rare joy, my heart would glow,
  If I could know! If I could know!

If one should whisper in my ear
  "Your words have made me stronger dear,
To fight the evil thing within
  That leads me often into sin"—
Life's darkened way would lighter grow
  If I could know! If I could know!

Each day, I ask the Lord to bless
  Some act of mine, to fruitfulness;
And though I know not how, or where,
  He sends the answer to my prayer,
When I into His presence go,
  Then I shall know! Then I shall know!

GET AND GIVE.

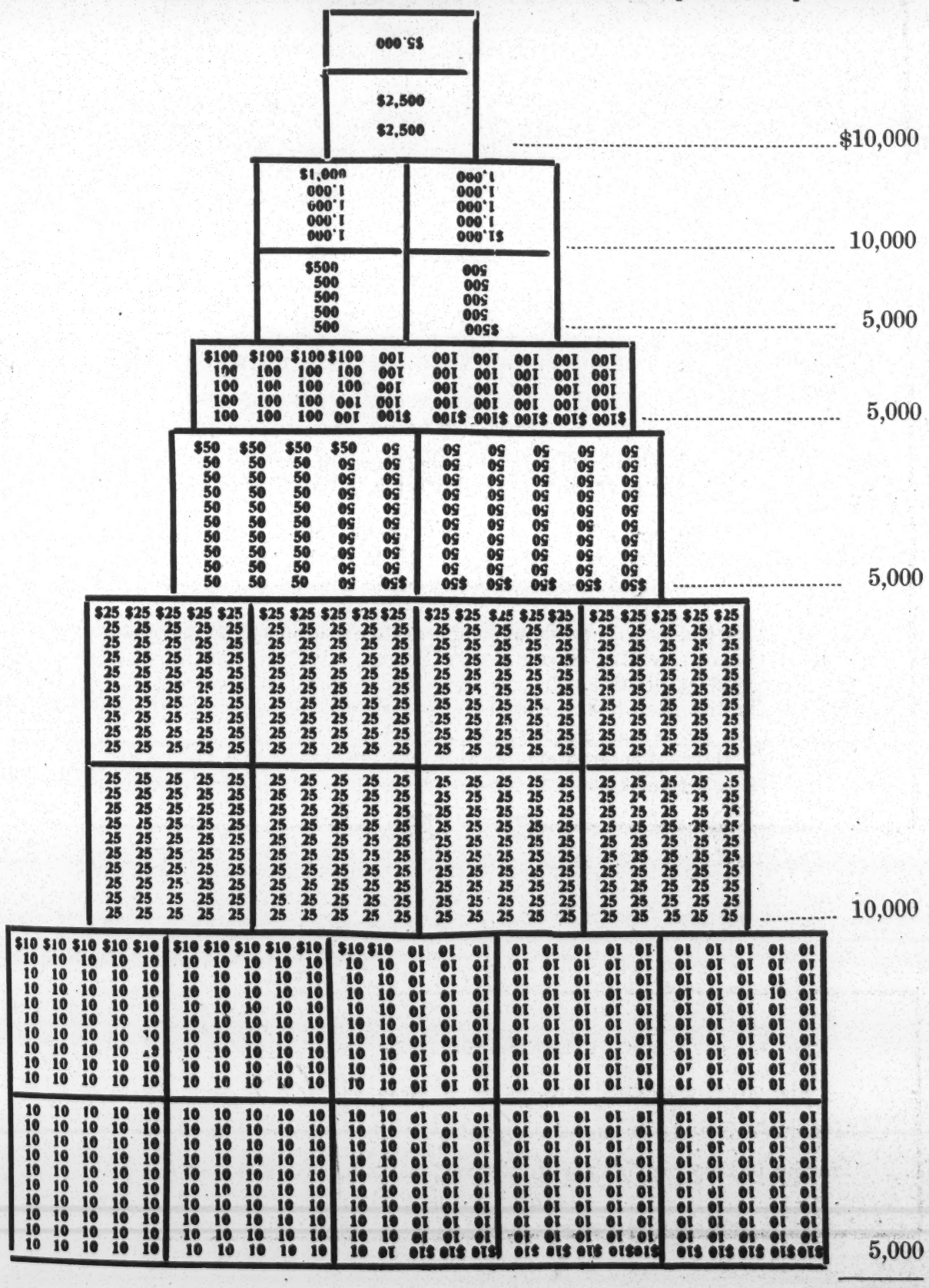
Get, get, get, and keep on getting, in order to
  Give, give, give, and be able to keep on giving.
Money is not the only thing to get and give.
Get knowledge and give information.
Get love in the heart and give it out in the life.
Get goodness in the soul, and give the blessed
  influence of it to all the world.

—*Selected.*

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? ..... Girls' Boarding School
WHERE? ..... Tanta, Egypt
WHEN? ..... Before December 1, 1913.
HOW? ..... By Senior and Junior Life Membership Fees and Special Gifts



$10,000
10,000
5,000
5,000
5,000
10,000
5,000

$50,000

Read This Page Carefully.

TAKE NOTICE!

During August Circular Letters, Lists of Supplies, Story the Thank-Offering Blanks Tell and the new Responsive Service—Rejoice with Thanksgiving, were mailed to the presidents of all the societies whose name and addresses are given in the Statistical Report.

If any presidents have failed to receive these, order same from Women's Board, Room 907, Publication Building, Ninth Street, Pittsburgh, Pa., and NOT from the HOME ADDRESS of the Thank-Offering Secretary.

An Explanation

Owing to the absence from home of the Thank-Offering Secretary, it was impossible for her to procure a list of new life-members from the treasurer of the Women's Board, or to credit money received during September on the "Monument of Gratitude," in time for the October Magazine.

Keep in Mind.

1. That the Thank-Offering ingatherings are near.
2. That every effort should be put forth to have an unusually large offering for 1913.
3. That life membership fees and liberal special gifts are needed to make up the full $50,000 for the Girls' Boarding School at Tanta, Egypt, before Januay 1, 1914—*if the building is to be begun in the coming year.*
4. That every society should contribute at least $10.00 toward the Memorial Fund for Mrs. Sarah Foster Hanna, who gave the impetus to the Women's Organizations years ago. Some societies have responded liberally to the appeal while others have failed to respond. Amount necessary to be raised is $1869.00. Send contributions promptly to Mrs. M. R. Barr, Washington, Pa. and give credit to your 1913 Thank-Offering as a special gift.

INCREASED NEED

The advancing work undertaken by action of the Women's General Missionary Society in convention, May 1913, demands a large Thank-Offering to help provide for it. Do not fall below your record for 1912.

A THANK-OFFERING MESSAGE TO EVERY WOMEN'S, YOUNG WOMEN'S and JUNIOR SOCIETY.

RALLY CRY 1913—INCREASE!

This word—"Increase!" suggests action. Action—when? Now! Action—where? In your congregations! Action—why? Because of the urgent need! Action—by whom? By every officer of every society as a leader and by every member of every society as a follower. Action—how? Through "Increase" of membership until every woman, young woman and child is brought into the front ranks of workers for missions.

Through "Increase" in study classes until all are intelligent workers.

Through "Increase" of prayer circles until all are faithful pleaders at the throne of God.

Through "Increase" of time held sacredly as the Lord's, in active service.

Through "Increase" of use of talents in all lines of mission work.

Through "Increase" of tithes from incomes, which God claims as His own.

Through "Increase" of free will offerings which should come from the nine tenths.

Through "Increase" in liberal thank-offerings (the Christians' love offerings) which go toward the support of every department of mission work under the care of the Women's General Missionary Society.

What Saith the Scripture?

I—I charge thee before God, and the Lord Jesus Christ that thou observe these things without preferring one before another. 1 *Timothy* 5:21.

N—Neglect not the gift that is in thee. 1*Timothy* 4:14.

C—Charge them that are rich in this world, that they trust not in uncertain riches. 1 *Timothy* 6:17.

R—Receive ye one another as Christ also received you, to the glory of God. *Romans* 15:7.

E—Endure hardness as a good soldier of Jesus Christ. 2 *Timothy* 2:3.

A—A wise man will hear, and will increase learning. *Proverbs* 1:5.

S—Study to shew thyself approved unto God, a workman that needeth not to be ashamed. 2*Timothy* 2:15.

E—Examine yourselves, whether ye be in the faith; prove your own selves. 2 *Corinthians* 13:15.

SARAH FOSTER HANNA FUND.

The co-operation of the missionary societies throughout the church is necessary to ensure the amount needed to complete the Mrs. Hanna Memorial Fund.

The committee feels encouraged by the thought that the delegates attending the Convention at Washington, Pa., made an earnest appeal to their Presbyterials for this object. Letters have been sent to all societies not responding last year.

It is the hope that all missionary societies in the denomination will keep this in mind, and give whatever help they can, until the amount aimed for is received. The girls of India have received their five thousand dollars, but almost two thousand is needed to complete the sum of five thousand dollars for Egyptian girls. Let us not fail them.

Although the list of contributions this month is short, bear in mind that it was sent to the magazine on September 15 and at that date, missionary societies had scarcely begun their fall work. By another month it is hoped that there will be a large increase in the number of contributions to report. Please remember to send through your Presbyterial Treasurer, to the Memorial Treasurer, Mrs. M. R. Barr, 266 East Beau Street, Washington, Pa.

Contributions received since last report.

Sewickley, Pa., Y. W. M. S.	$ 6.00
Braddock, Pa., W. M. S., one member	5.00
Mahoning, Ohio, W. M. S.	5.00
Tennessee Pres., Alabama Div.	4.00
Braddock, Pa., Brinton Ave., W. M. S.	5.00
A friend in memory of Mrs. A. E. Hammond, Americus, Kan.	1.50
Total	26.50
Amount previously reported	8104.50
Total	8131.00
Paid for girls in India	5000.00
Balance	3131.00
Needed to complete the sum	1869.00

Treasurer's Report, April 15 to September 1, 1913.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Jr. Magazine Reserve	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Payment on Parsonage Lns.	Young Women's Special	Senior Life Membership	Returned on Loan Invsts.	Contingent Fund	Womens Assn W A Orphans' Home	Womens Assn W A Home for Aged People	Womens Assn W A Columbia Hospital	Temperance	Miscellaneous	TOTAL
Albany			50.00											5.00						55.00
Allegheny		548.00	376.00	193.00	5.00	57.00	56.00		27.00											1262.00
Argyle		60.00	272.00	205.00			5.00													542.00
Arkansas Valley			41.00	12.00		7.00														60.00
Beaver Valley		131.00	140.00	25.00	5.00	15.00					5.00									321.00
Boston		20.00	137.50	1.00																158.50
Brookville		43.00																		43.00
Butler		81.00	102.00								2.00									185.00
Caledonia		26.00			1.00	15.00					22.00									64.00
Cedar Rapids	2.00	33.00	82.00		12.00		7.00							5.00						141.00
Chicago		30.00	132.50	27.00		19.00		4.00												212.50
Cleveland		26.00	180.00	62.00	11.00	5.00		15.00	4.00		35.00				1.00	1.00	1.00	4.00		339.00
Colorado		6.00	132.00	27.00			5.00													170.00
Delaware				10.00																10.00
Detroit		16.00	53.00	30.00	14.00	23.00		19.00	15.00		5.00			5.00	2.00	2.00	3.00	11.00		198.00
Frankfort		41.00		6.00		7.00														54.00
Garnett		30.00	39.00	52.00	2.00	3.00	6.00													132.00
Idaho				5.00																5.00
Illinois Southern		30.00	100.00																	130.00
Indiana		10.00	189.50																	199.50
Iowa Northwestern		15.00		5.00																20.00
Kansas City		2.00	14.00																	16.00
Keokuk		25.00	81.00	40.00	3.00	5.00					10.00							2.00		166.00
Kiskiminetas	1.00																			1.00
Lake		4.00	39.00		2.00		8.00	21.00	15.00					5.00						94.00
LeClaire		10.00	37.00	8.00																55.00
Los Angeles	2.00	42.00		70.00		37.00	4.00		19.00											174.00
Mansfield		59.00	80.00	25.00		7.00			5.00											176.00
Monmouth		23.00	112.00	25.00		13.00					50.00									223.00
Monongahela	1.00		1398.00	690.00		175.00														2264.00
Muskingum		22.00	90.50	15.00	15.00	15.00		20.00			3.00									180.50
New Jersey		55.00		5.00							10.00									70.00
New York		25.00																		25.00
Ohio First			125.00	6.00																131.00
Oklahoma		10.00																		10.00
Omaha		28.00		22.00		25.00		6.00	6.00		26.00									113.00
Oregon		16.00	152.00	9.00		5.00														182.00
Pawnee		23.00		12.00		3.00	10.00	3.00												51.00
Philadelphia	2.00	11.50	100.00	56.00	5.00	10.00	8.00													192.50
Pittsburg		1.00	15.00																	16.00
Puget Sound		25.00	59.00	31.00		9.00														124.00
Rock Island		72.00		9.00																81.00
San Francisco		22.00	46.00		12.00	15.00														95.00
Sidney		20.00	16.00	36.00										6.00						78.00
Spokane			10.00																	10.00

Steubenville		6.00	50.00	30.00		6.00					15.00									107.00
Tennessee		3.00			2.00	3.00														8.00
Vermont				5.00	2.00	5.00														12.00
Westmoreland		81.00	129.00	68.00	5.00	36.00	8.00	12.00	3.00					5.00				1.00		348.00
Wheeling		9.00		3.00		9.00														21.00
Wisconsin		14.00																		14.00
Uncompahgre		5.00		15.00				3.00												23.00
Conemaugh Y. P. C. U.			57.00																	57.00
Miss J. K. Denham			275.00																	275.00
Miss Anna A. Milligan			320.00																	320.00
S. S. Norris Sq., Phila.			125.00																	125.00
Congregation, North Bend			100.00																	100.00
Mr. and Mrs. G. M. Paden			150.00																	150.00
S. S. Tenth Ch. Phila			250.00																	250.00
First Wilkinsburg			150.00																	150.00
Miss Anna Wilson			200.00																	200.00
Menefee Co. School Board				50.00																50.00
Industrial Departments						79.00														79.00
Interest and Rent		927.50	10.62	307.50		24.75						16.50		2135.53					261.50	3683.90
Half Million Club		40.00																		40.00
Refunds		41.50		34.00																75.50
Mansewood J. M. S.							10.00													10.00
Bertha Tinning		50.00																		50.00
Mrs. M. L. McClenahan		2.00																		2.00
Mr. and Mrs. J. E. Wylie		25.00																		25.00
Mrs. B. M. Stevenson		15.00																		15.00
Warm Springs Cong		28.00																		28.00
Mrs. J. F. Sawhill		20.00																		20.00
Sale of Cook Books				258.93																258.93
Y. W. M. S. Logan's Ferry				10.00																10.00
Miss L. B. Walker		15.00																		15.00
Miss N. Hadley		10.00																		10.00
Mrs. S. J. Mitchell		30.00																		30.00
Miss Nina J. Murray			50.00																	50.00
Proceeds of Con. Exhibit						29.00														29.00
S. S. Tama					21.00															21.00
Miss M. A. Bell			24.00																	24.00
Floy Morton		5.00																		5.00
Miss Sherwood					5.00															5.00
Dr. and Mrs. Ramaley		25.00																		25.00
Re-payments on Loans										4874.03			310.96							5184.99
TOTALS	8.00	2987.50	6291.62	2500.43	122.00	661.75	127.00	103.00	94.00	4874.03	183.00	16.50	310.96	2166.53	3.00	3.00	4.00	18.00	261.50	20735.82

PAYMENTS ON PARSONAGE LOANS: Gary, Ind., $58.28; 8th, Chicago, Ill., $90.62; Roosevelt, Okla., $33.30; Whittier, Cal., $53.00; Rock Island, Ill., $72.00; Lincoln, Neb., $150.00; McClellan Heights, Davenport, $49.96; Nampa, Idaho, $55.50; Conway, Pa., $166.50; Morgan Hill, Cal., $111.00; Guthrie, Okla., $111.00; Spirit Lake, Idaho, $142.20; First, Indianapolis, Ind., $41.63; Sioux City, Iowa, $1255.80; South Omaha, Neb., $55.50; Montrose Ave., Chicago, Ill., $90.40; Hutchinson, Kan., $47.18; E. Mansfield, Ohio, $40.00; West Middlesex, Pa., $74.00; Fairhill, Philadelphia, Pa., $97.25; West Allis, Wis., $100.00; Long Beach, Cal., $138.76; Brookings, S. D., $41.63; Parma, Idaho, $58.28; Woodruff Ave., Indianapolis, Ind., $37.00; Trenton, Ohio, $69.38; Arkansas City, Kan., $41.67; Toronto, Ohio, $55.50; San Antonio, Texas, $83.33; Corsicana, Texas, $47.18; Forest Ave., Bellevue, Pa., $83.25; Bristol, Colo., $44.40; Elmwood, Des Moines, Iowa, $92.12; Du Bois, Pa., $346.20; Prosser, Wash., $44.40; Farrell, Pa., $80.48; Manhattan, Kan., $52.73; Boynton, Okla., $10.00; North, Allegheny, Pa., $77.70; Ewing, Neb., $20.44; Donora, Pa., $70.00; Gas City, Kan., $26.50; Allison, Park, Pa., $41.63; Harvard Heights, Los Angeles, Cal., $69.38; Pitcairn, Pa., $75.00; Omdurman, Sudan, $194.25; Rochester, Pa. $77.70.

Total disbursements, April 15 to September 1, 1913, $38,904.54.

Mrs. J. B. Hill, Treasurer, 5630 Bartlett St., Pittsburgh, Pa.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

July 1, 1913. The regular meeting of the Board convened at ten o'clock. Mrs. Yourd conducted devotional exercises. Mrs. Harsha and Mrs. Campbell led in prayer.

Mrs. G. I. Gordon was appointed a member of the State Committee of the Oklahoma School of Missions.

Miss Carrie Reed was elected Junior Magazine Manager.

Treasurer reported receipts from April 23 to 30, $714 and receipts from May 1 to 31, $11,960.66; disbursements, $4224.65.

Junior Special—The Juniors to raise $5,000 in two years toward the erection of a dormitory in Frenchburg.

Foreign Secretary reported the following missionaries newly appointed. To India: The Misses Margaret Fehlman, Bessie Fleming, Ruth Warnock.

To Egypt: The Misses Mary E. Baird, Ella Downie, May Holland, Sadie Thompson, Ida Whiteside.

Those home on furlough. From India: The Missies E. G. Gordon, Nancy Hadley, Mary Kyle, Jean Morrison, Emma Minger, Margaret Wilson and Mrs. Alice McClure.

From Egypt: The Misses A. B. Atchison, Minnehaha Finney, Dr. Caroline Lawrence, Anna McConnaughy, Carol McMillan, Dr. Anna B. Watson, Laura B. Walker and Anna Criswell.

Mrs. H. C. Campbell, Miss Ida B. Little, Miss Jennie Clark and Mrs. Ada Kerr Wilson were the members of the Board who were appointed to attend the New Wilmington Conference.

Young Women's Secretary reported two new organizations: Y. W. S. of the 12th Church Philadelphia, Pa. and the Y. W. S. of the Sunbeam Congregation, Aledo, Ill.

Freedmen's Secretary received reports from Prairie, Ala.; Henderson, N. C. and Athens, Tenn.

Miss Rose Patterson was elected to fill a vacancy at Norfolk.

The plans for the new building at Athens have been accepted and the contract let.

Literature Secretary reported that orders are increasing and work very encouraging.

July 15, 1913. The regular meeting of the Board convened at ten o'clock. Mrs. Wilson conducted devotional exercises; Mrs. Crawford, Mrs. Cook and Mrs. Wilson led in prayer.

The resignation of Mrs. W. C. Hutchison as chairman of the Magazine Committee to take effect August 1, 1913 was accepted with regret and she was elected an honorary member of the Magazine Committee for life, in order that her name may be always connected with the magazine but will relieve her of all responsibility of voting.

Young Women's Secretary reported a new Young Women's Society was organized in Meridian Church, Butler Co. with fifteen charter members.

Miss E. D. Brown was elected president of the International Union of Women's Foreign Missionary Society in Aberdeen. The next conference will meet in Pittsburgh in 1917.

Treasurer reported receipts $5793.29, disbursements $9888.95.

Indian Secretary reported the wall at Tama had been repaired and new cement walks laid.

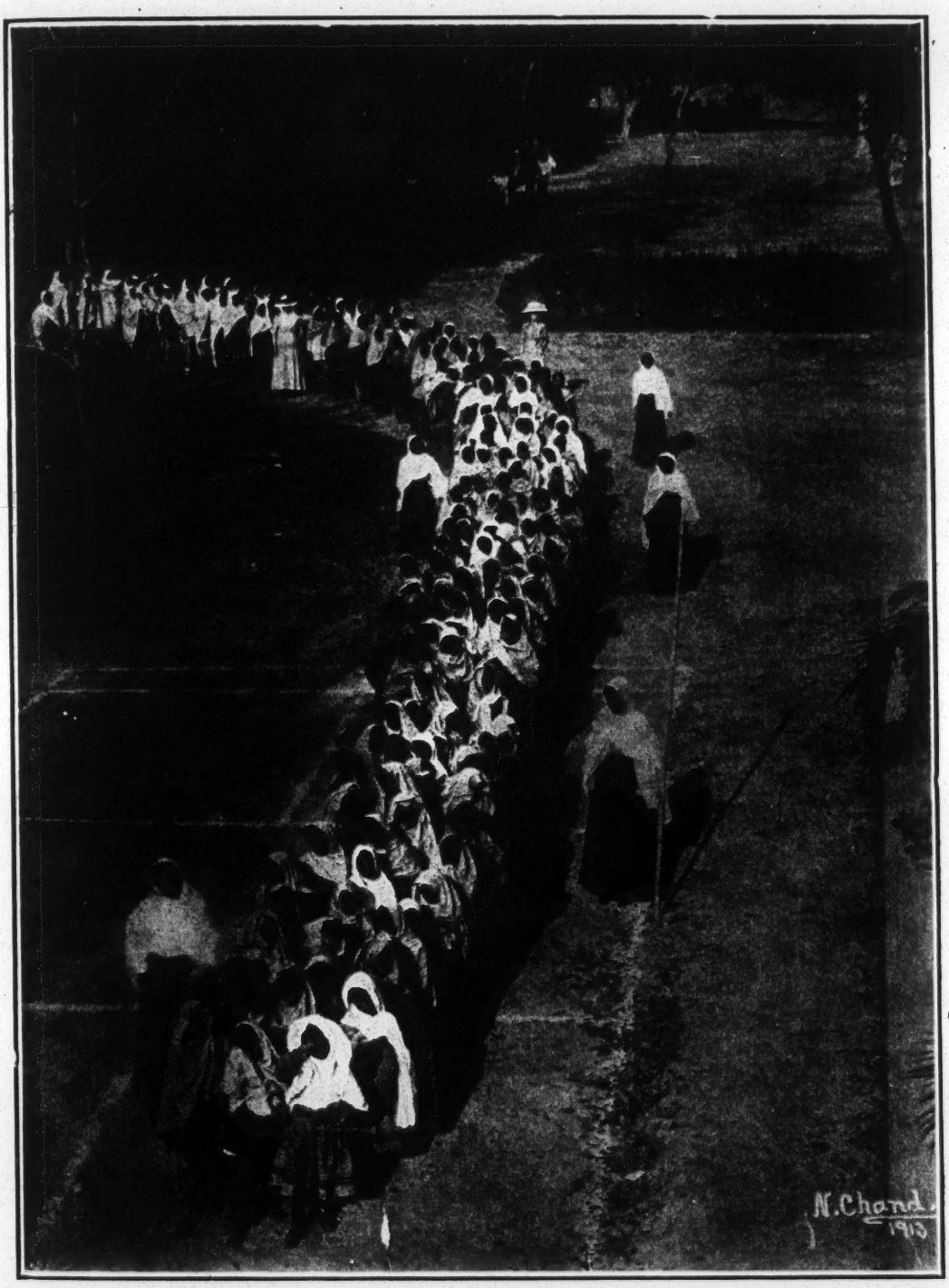
Home Secretary reported that Mrs. Sturgeon had donated a sewing machine which was sent to Miss Haft at Tama.

Received reports from Miss Cairus and Mr. Renzetti of the Second Italian Mission, Pittsburgh, Pa.; Akron, Ohio; Pittsburg, Kans.; San Antonio, Texas; and Los Angeles, Cal.

Mrs. Alter has been elected Field Secretary.

Miss Kate Hill writes: "The first cottage at Sangla Hill was finished and occupied by Miss Jamison and the girls on May 31, 1913. Miss Hill thinks the cottage plan is working well and promises to be a very popular one."

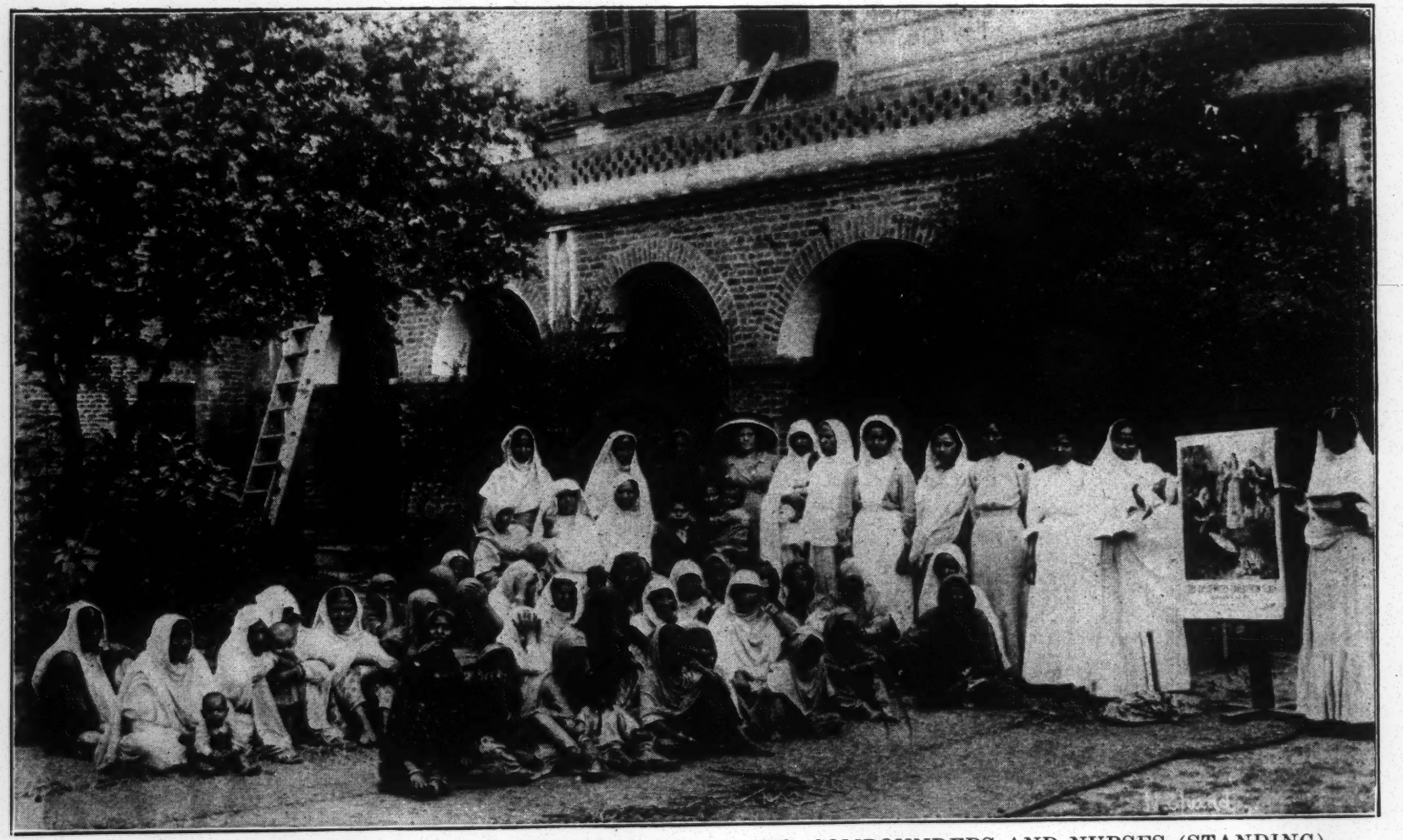
MRS. JOHN S. CRAWFORD,
Recording Secretary.



Courtesy Women's Board

GIRLS' BOARDING SCHOOL, SIALKOT, INDIA

RETURNING FROM CHURCH PRAYER MEETING ON A WEEK DAY.
THE GIRLS WALK TO CHURCH IN THIS WAY NEARLY A MILE FROM THE SCHOOL



DISPENSARY PATIENTS (SEATED.) MEDICAL ASSISTANTS, COMPOUNDERS AND NURSES (STANDING)
BIBLE WOMEN STANDING BY THE PICTURE ROLL GIVING LESSONS TO THE WAITING PATIENTS

DR. WHITE STANDS IN REAR WITH LARGE HAT ON HEAD